New Church at Emmons, Minn. (See page 14)

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Lutheran Herald

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Thoughts for Election Day

You may tell me that these views are visionary, that the destiny of this country is less exalted, that the American people are less great than I think they are or ought to be. I answer, ideals are like stars; you will not succeed in touching them with your hands. But like the seafaring man on the desert of waters, you choose them as your guides, and following them you will reach your destiny. *(April, 1859)*

Our country, right or wrong. When right, to be kept right; when wrong to be put right. *(October, 1899)*

CARL SCHURZ, 1829-1906

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Hymn of the Month

For November: Jerusalem, My Happy Home

Service Book and Hymnal — 587

By Laurence N. Field

And there came to me one of the seven angels . . .
And he carried me away in the spirit to a great and high mountain,
And showed me that great city, the holy Jerusalem,
Descending out of heaven from God . . .
And he showed me a pure river of water of life, clear as crystal,
Proceeding out of the throne of God and of the Lamb.
In the midst of the street of it, and on either side of the river,
Was there the Tree of Life, which bare twelve manner of fruits
And yielded her fruit every month;
And the leaves of the Tree were for the healing of the nations."

—Rev. 21 and 22

We need to sing more about heaven! This series ould be incomplete indeed without such a song. The cient Hebrews had a series of travel songs called ngs of Ascent, that they sang when they made pilimages to Jerusalem. They are Psalms 120 to 134 in e Old Testament. We too are making a pilgrimage the New Jerusalem, which is heaven. Surely there n be no better way to find release from the fears and isions of this life, than to think, speak, and sing uch about the place that the Lord Christ has saved for, at the other end of the journey! And we too ve our Songs of Ascent if we would but use them ore.

One of the oldest and most loved Heaven Songs the one before us. A difficulty in singing about aven is that we have only earthly experiences, words, d vocabulary by which to describe it. Even the Bible s to temper its visions and images to that, in what call "anthropomorphisms." Old tradition says that s hymn is based on the "Meditations" of St. Augusie (354-430 A.D.). About the year 1600, someone in igland whose name is not known, wrote a religious llade which he called "A song mad (made) by B. P., to the tune of 'Diana.'" It could not be made o a hymn because England at that time was in its riod of "Psalmody" and permitted only versifications the Old Testament Psalms to be sung in her Church- But it got along very well anyway as a religious llade, being sung to a popular, secular melody ened "Diana and her darlings deare." The original d twenty-six stanzas, and for the benefit of those who might be curious, we list the stanzas used in SBH: vs. 1 is vs. 1. of orig.; vs. 2 is vs. 2; vs. 3 is vs. 17 of orig.; vs. 4 is vs. 20; vs. 5 is vs. 21 of orig.; and vs. 6 is vs. 26. The hymn, "O Mother Dear Jerusalem," with which some of our readers may be familiar, is another version of the same ballade. Here are some examples of stanzas that had to be omitted as not suitable:

> Within thy gates nothing doth come
> That is not passing clean:
> No spider's web, no dirt, no dust,
> No filth may there be seen.
>
> There is nectar and ambrosia made
> There is musk and civet sweet;
> There many a fair and dainty drug
> Are trodden under feet.
>
> There cinnamon, there sugar grows,
> There nard and balm abound.
> What tongue can tell or heart conceive
> The joys that there are found?

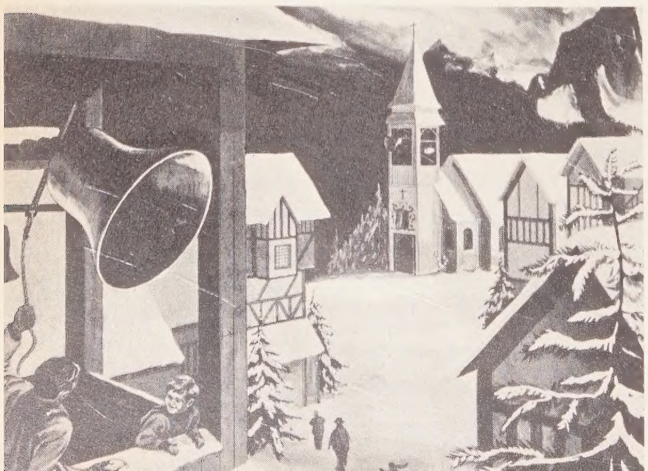
The first melody is easily recognized as a variant of the beautiful negro spiritual, "Swing Low, Sweet Chariot." There is a disturbing factor, however. Mrs. Buchanon, who arranged it in this "waltzy" form, says in her "Folk Songs of America" (1938) that she heard it as a child, sung by her grandmother to the words: "O Land of Rest, for thee I sigh" (Hence the title). She is of the opinion that the melody originated in Scotland or north England, and that the negro spiritual is derived from it. If so, what does that do to "Swing Low" as being a true negro folk song? There is no further proof, and all in all, it is hard to believe. English and Scottish traditional songs are not this type at all. So then, we have two negro spirituals in the new book, the other one being "Where you there when they crucified my Lord?" (No. 500).

The second melody is a more standard one, for people who are more "standard." It is called "Southwell" because Herbert S. Irons was organist and chorister at Southwell Collegiate Church and Minister in England. The scribbler of these lines much prefers the first melody: it is a folk melody for a folk ballade, from the treasure trove of a people who dreamed and sang much about heaven because they certainly had no heaven here!

"You will find a babe wrapped in swaddling cloths and lying in a manger."

Christmas is a light in the eyes of a child.

In Norway, on Christmas Eve, sextons synchronize their watches, and the bells of all the churches begin to ring out at exactly 4:30 p.m.



Listen to the bells! They tell that this is the time of gifts, of ribbons, laughter and love. And they tell much more. .

Bells

CHRISTMAS IS MANY THINGS to many people. It i lighting of Advent candles as we prepare t ceive the Christ Child again. It is the telling o centuries-old Story whose mystery can never be exh ed. It is the happy customs of many lands that this Day festive, and glorious, and always new. the presence of the Tree that casts its age-old spl over everything. It is great songs of majesty and and adoration. And always, always it is the Bells, t all the world the story of the birth of Jesus—o Advent, the Nativity, and Epiphany.

Yes, Christmas is many things . . . and "Bel Christmas," a full-color sound filmstrip produce Cathedral Films for Augsburg Publishing House,* of all of them. . . .

• It tells of the lighting of candles as bells of a ring out telling us to prepare! The meaning of candle in the Advent Wreath is told—the Cand Prophecy, the Candle of Bethlehem, the Shep Candle, and the Angel's Candle. Bells of Advent and candles are lighted, and we prepare our heart the greatest gift of all.

• It tells the centuries-old Story. It tells of the ma and of the shepherds in the field keeping watch, a the angel. And as the angel speaks a kind of glor the air. "Be not afraid . . . for to you is born a Sa

• It tells of happy customs in many lands. . . . C Advent Wreath in Germany. Of small boys ru through the fields with torches as Advent bells ri Normandy. Of *Julotta,* the early service on Chri morn in Sweden. Of bells that ring "to chim Christmas in" on Christmas Eve in Norway. Of that toll in England on Christmas—at first sorrow and then with joy and triumph. Of bells of Epi that sound at eventide in Spain as children put str their wooden shoes for the Wise Men. Of "P Monday," the Monday after Epiphany in Englan

*This filmstrip and the 33⅓ rpm dual-purpose record are available a burg Publishing House for $10.00.

hristmas

By Melva Rorem

It tells of the presence of the Tree. . . . Through the es of children we see it. The first view of the beauti- lly decorated and lighted Christmas tree!

It brings us great songs of majesty and praise and loration. Under the direction of Paul Christiansen the oncordia Choir sings "Silent Night" and "O How eautiful the Sky." There is organ and harp, and fa- iliar Christmas melodies are woven into the Gospel rrative.

And always, always there are the bells. . . . Theirs the story of the birth of Jesus. They tell of many stoms. They ring in many lands.

A dual purpose record carries a recorded service on ne side, a participating service on the other. The corded service lends itself best for use with a group: en, women, college groups, youth, or the entire con- egation. It would be a delightful interlude if used the home on Christmas Eve. The record is played ithout interruption.

The participating service is planned to be used as e core of the program which combines a recorded rration with group participation synchronized with e filmstrip. This service makes the basis for an ideal hristmas program for church schools, Christian Day hools, or public schools. Scripture may be read by oral reading groups or by individuals. Vocal music ay be supplied by audience participation, by choirs, by Sunday school classes on the following carols th text on film: Silent Night, O Little Town of Beth- nem, O How Beautiful the Sky, and Joy to the World.

"Bells at Christmas! Hear their joyful voices ring! hat are they saying? That this is the time of gifts, of ckages beneath the tree, of tinsel, ribbons, laughter, d love?

"Yes—but they're saying something more important ! They're telling all the world the story of the birth Jesus—telling the world—of Advent, the Nativity, d Epiphany!

"Listen to the bells! Let them tell that story to you!"

In Spain, as the bells of Epiphany sound, children put straw in their shoes and place them in the window for the Wise Men so their camels or horses will have food. . . .

"Go and search diligently for the child, and when you have found him bring me word, that I too may come and worship him."

"Lo, the star which they had seen in the East went before them, till it came to rest over the place where the child was."

Operation "Besuchdienst"

Mrs. Elden Sa

The Rev. Richard N. Nelson, secretary of Stewardship and Congregational Life for the Lutheran Churches in Europe, has recently returned to that post after a two months' visit in the States.

Pastor Nelson, with his family, reported on his work in the field of Evangelism through speaking engagements and visits during the late summer months spent in Eastern South Dakota. He was called by the Lutheran World Federation in January 1958 to his position. His office is located together with the other LWF offices in Geneva, Switzerland, headquarters of the world-wide organization.

The position held by Pastor Nelson makes it necessary for him to travel the European and Scandinavian countries about two-thirds of his time. In these travels he meets with pastors and laity in pilot congregations to encourage and stimulate various aspects of congregational life such as church attendance, men and women church organizations, youth work, and lay training programs.

Plans and groundwork for such projects as the Every Member Visit of church congregations and the Preaching-Teaching-Reaching Missions are inaugurated in churches through the lay training program instructed by this LWF secretary. Upon successful operation of these programs, near-by churches copy the plan to stimulate congregational life in their area.

Through this plan the "Besuchdienst," a prog whereby lay people are trained in the teachings of Lutheran faith, together with helps for visiting ho of church members, is spreading throughout the chu es of Germany, Austria, France, Holland, and Scandinavian countries. Pastor Nelson tells of star this movement in the Scandinavian countries and now has reports that the programs have spread into Arctic Circle region.

Special interest in this lay training program is fo in the churches behind the Iron Curtain. Due to Communist pressure on the homes and families those in the East Zone of Germany, a vigorous gram of training the laity to visit the members of parish is being carried out. This plan is a direct atte to keep alive the essence of Christianity in a cou where such belief is not tolerated.

Problems facing the church in Europe mentio by this pastor include the tremendous industrializa of Germany, France, England, and Holland. The l size parishes (up to forty and fifty *thousand* memb in the state churches of Scandinavia, the increa Communist pressure behind the iron curtain, the of lay activity in the churches, and the tendency follow traditional patterns make change a diffi process.

The Rev. and Mrs. Richard N. Nelson, with their children, Marie, Paul, and Jean.

There are large parishes in these countries where ly about 4% of the congregation regularly attend orship services. There are congregations in which ly the elderly women attend services. Children rarely never attend church. There are no youth programs, oirs, or fellowship groups. In addition there are no partments or full-time directors of stewardship and angelism. Leadership in these departments is usually ven on a volunteer basis by parish pastors who have veral other major assignments. An example would the Lutheran Church of Sweden with seven million embers. Dr. Henrik Ivarsson of Stockholm gives only e-third of his time to this effort since he is also sponsible for the pastoral counselling courses and the nfirmation program in the Church of Sweden.

Through the work of training the laity and efforts rejuvenate family church life, there are signs that e European Lutheran churches will be better staffed the areas of stewardship and evangelism. To combat is problem, a world-wide study commission of eleven embers from seven countries was organized after the deration Assembly in Hannover Germany in 1957. his commission for the period of 1957-63 is under e chairmanship of Dr. Raymond M. Olson, stewardip director of The Evangelical Lutheran Church in e U.S. This commission gives advisory help to Pastor elson and other stewardship leaders. The commission ll meet again in June 1962 in Vienna, Austria, to rther plan this work.

Churches are seeing the need for better church proams and some are taking actions to solve their probns. In January 1960, Dr. Ludwig Drexler, a layman, ok over the direction of stewardship and evangelism Austria. Several churches in the East Zone have retly appointed leaders in these fields and the churches West Germany, after several years of discussion, ay soon appoint a full-time leader in addition to those rving on a part-time basis at the present time.

Important conferences led by Pastor Nelson included e First European Stewardship Conference for practi- help to congregations held last year in Hamburg d a Theological Conference on Stewardship was nned for October of this year near Amsterdam, Holnd. He was the instructor for a lay training institute the church of Alsace-Lorraine, France the first week October, 1960. He will travel into Germany, Denrk, and England to organize lay visitation programs er this year.

Other responsibilities of the Stewardship office include istance in promotion of the International Church orkers' Exchange Program, the All Lutheran Youth change whereby sixty American youth and youth ders spent 45 days studying youth work and attend- youth conferences in nine European countries this past summer, a survey of stewardship work in the various countries of the world with special emphasis on evangelism and the use and translation of suitable material in the various languages.

One of the latest developments has been the request for these program helps in the younger churches of Asia, Africa, and South America. This year Pastor Sigfried Held also began work as a full-time director of Stewardship in Australia.

In speaking before various church groups while on home leave, Pastor Nelson and his wife tell of their life in Europe. When asked if the common people think of Americans as wealthy, he replied, "They get their concept of American life from tourists and the American movies which is not a true picture of American family living. When they meet an American such as myself they are wary at first but when they find one is interested and sincere, they open their hearts and homes with hospitality unlimited."

The Nelson children, Paul, 13, Marie, 11, and Jean, 8, attend a school for American children in Geneva. Classes are taught in French and American. The children displayed lovely examples of handwork such as sewing, knitting, and art crafts done in the schools. Their notebooks were beautiful examples of perfect script writing taught in the European schools.

Mrs. Nelson and the children live in Geneva while Mr. Nelson makes his visits and carries out his plans for rejuvenation of congregational life as is practiced in America. He finds it necessary to drive a small car since gas is approximately $1 per gallon in Europe.

The Nelsons reported a most thrilling experience when they attended the Passion Play at Oberammergau, Germany this past June. When this village of 5,200 inhabitants in the Bavarian Alps was threatened by plague in 1634, the towns-people vowed to give a Passion Play each decade if spared. The first play was given that year and every ten years since except during the war in 1940. Now this beautiful play is witnessed by persons from the entire world in an outdoor amphitheater seating 5000 persons.

The Nelsons are graduates of Augustana College, Sioux Falls, S. Dak., Mrs. Nelson being the former Delores Hanson of Watertown, S. Dak. Previous to her marriage she was employed at the LUTHERAN HERALD office. Pastor Nelson is a graduate of Luther Theological Seminary, St. Paul, Minn., and served parishes in Lennox and Flandreau before becoming Stewardship secretary. He is the son of Rev. and Mrs. N. O. Nelson, his father being director of the Home for the Aged at Beresford, S. Dak.

The Nelson family are now enroute to Switzerland where they will continue to live until August of 1962 which will conclude Pastor Nelson's second term in this LWF position.

The New Birth

Lesson in Sociology

It is well to keep reminding ourselves that God is not hoodwinked. That however we may gloss over, manipulate, and adjust, He will not be fooled.

Several years ago we lived for a time in a rather seamy section of a great city. On one linear mile of the adjacent business street there were one hundred taverns, which figures out to be one tavern per hundred feet on both sides of the street. The nights in our little cozy corner of the universe were filled not only with the high jinks of the revellers—the raucous laughter, beery hymnody, and joyous stein-clinking of a couple of thousand jolly good fellows—but with the anguish of their nightly dissolution. When the taverns finally closed in the gray of dawning and the knots of carousers unknotted and were confronted by their sleepy and irate wives, there ensued such shrieks of domestic unhappiness, such wild charges and counter-charges, and such cuffing and cursing that the air trembled for minutes after the reeling procession had wound up the street.

Drive Out the Demon

A number of public-spirited citizens decided to do something to restore domestic tranquility. I joined the ranks as a lowly doorbell-ringer, and in a few weeks we had aroused enough furor to get the number of taverns reduced by thirty. It was a great triumph. I still remember the pleasure we felt at the spectacle of the actual packing up and locking of those grog shops which were most clearly a public nuisance. Alas, our pleasure was shortlived. We soon learned that the taverns which had been driven from our locality had simply moved a mile away and were now harassing our neighbors.

New Jerusalem and Old Babylon

It taught me something about the nature of evil. To displace it is not to destroy it. At present many of our larger cities are doing a massive job of cleaning out slum areas and rebuilding civic centers. Bulldozers are wrecking old shanties, deserted stores and warehouses, and even towering tenements where people have lived and multiplied like rabbits under the most degrading conditions. When the sunlight breaks through into these shadowy caves, which we speak of as the breeding places of crime, and when we see gleaming facades rise on the former sites of ruin and neglect, we tempted to think that the city has been reborn and what we see is something truly spiritual. We feel power of Blake's words:

> *We shall not rest from mortal strife*
> *Nor shall our sword rest in our hand,*
> *Till we have built Jerusalem*
> *In England's green and pleasant land.*

God Is Not Fooled

Alas and alack! Evil is not so easily overcome has a deeper and more complex rootage and a m luxuriant vitality. Drive it from one position an appears at another, stronger and more insolent t ever. Trample on it and it stings your heel. D psychology tells us a story of evil choked down imbedded in the deeper self and then festering in darkness. We speak of swallowing our resentm Indeed. It lives on swallowed, undigested, and un quished.

Birth From Above

A contemporary European novelist says in a m orable phrase that darkness cannot be stamped to de it must be killed by light. The evil of evil citie finally overcome not by civic planning but by the G pel. The evil of evil hearts is overcome not by incre sophistication but by the new birth. It is as simple as terrible as that. It must be learned anew by e parent struggling with the problem of evil in his fa ly. It must be learned again and again by each gen tion caught in the toils of iniquity which it does understand and cannot control. It must be re-learnec the Church which always imagines that it has so thing fresher and smoother to say.

A Study of the Book of Judges

By C. L. Bruland

Your last study on Deuteronomy called for the formulating on your own of a "credo" based on key Deuteronomic passages (written out) and your understanding of the book. It is earnestly hoped that this assignment was taken seriously, for if it was done, such a "credo" would open up the rest of the Old Testament books. Most important of all it would assuredly help you to think right along with the author of a book. In having like-thinking with that of an author of a book, your Bible Study would become far more interesting, and your motivation for study would be far greater.

For Joshua you are urged to obtain and use the recently published "A Study of Joshua" by Miss Esther Onstad (A.P.H.). First, the method of approach in "A Study of Joshua" parallels these recent HERALD studies. The aim is to get you specifically and directly into the Word. Secondly, the booklet will offer you more detail. Thirdly, through the use of the "Leader's Guide" you can double check your findings. However, you must not succumb to the temptation to use just the "Leader's Guide" to gain your understanding of Joshua. Use the "Leader's Guide" in its proper order, and it will serve wonderfully to reinforce, correct, or enhance *your* study.

Judges, as well as Joshua, becomes alive in terms of its being recognized as an application of the principles enunciated in Deuteronomy. Judges, also, is necessary and important to the religious and historical development of the nation of Israel. It serves to relate that transitional period which begins with the occupation of the land of Canaan by Israel and culminates with times of awful deterioration (17:6; 21:25), which in turn suggests that something has got to be done if Israel is to survive as an entity. Judges ends in an atmosphere of anticipation. Moreover Judges must not be strictly associated with persons involved in judicial processes. Rather the term relates to "Leaders," or more specifically "Charismatic Personalities." You will find Judges to be interesting reading, and reading with tremendous lessons inherent in its material and in the arrangement of its material. Read the book in one sitting, and record, at least mentally, your impressions.

1st Study: Judges 1:1-3:6 is introduction and sets the stage for the way the book is to develop. (A). After reading Dt. 7:1-6 and Joshua 23:7-13, study Judges 1:1-2:10. The stage, historically, is set for what develops in 2:11. What did Israel fail to do as in 1:19, 21, 27, 29, 30, etc.? What was the consequence of such failure in 2:1-5? What influence was gone (2:6-10), and what resulted (2:10)? (B). Judges 2:11-3:6 reveals two interesting realities the Judges writer wants to convey. There is a cycle in history, and God tests. (1). The historical cycle is reported in Judges 2:11-19. Study the verses carefully for sequence. (2). A result of the cycle which is introduced in 2:11-19 is a judgment on God's part, 2:20-3:6. Find the repetition which is used three times within these verses. What is the significance of the repetition? Refer also to Ex. 16:4; 20:20; Dt. 8:2, 16; 13:3; 33:8. How did the people respond (3:5, 6)?

2nd Study: The task now is to scan carefully and then set up on paper the seven times repeated cycle that occurs in Judges 3:7-16:31. Use seven columns.

I.	II.	III.	IV.	V.
3:7-11	3:12-31	4:1-5:31	6:1-8:32	8:33-10:5
	VI. 10:6-12:15		VII. 13:1-16:31	

(A). The first cycle (3:7-11) puts into sharp and concise focus the seven parts that belong in a cycle. Notice each carefully: (1). ". . . did evil . . ." (2). ". . . anger of the Lord kindled . . . , and . . . sold . . ." (3). ". . . served . . . eight years." (4). ". . . cried . . ." (5). "The Lord raised up a deliverer . . ." (6). ". . . rest for forty years." (7). ". . . died . . ."—and the cycle begins again and again and again. Put all the parts together for each cycle, watching carefully for *who? where? when? what? how? and why?* (B). You will easily discover variations in emphasis. Find them and ask why. Proportion can serve as a marvelous guide also in your studies. Some times much is said. Other times there is complete silence. Why?

3rd Study: Your final study of Judges should (A) examine carefully each of the individual judges in terms of character, faith, genesis, effectiveness, etc. Recognize that Samson in his person and character also can serve as symbol of Israel in its person, Israel set apart from birth for God and now unfaithful. What is God to do (2:1b)? (B). Judges 17:1-18:31 and 19:1-21:25 give case histories of further degeneracies within Israel. (This is an appendage.) Does not 19:22-25 remind you of Sodom and Gomorrah? Who are the Levites?

WHAT IS GOD GOING TO DO?

For the Family Altar

J. R. Hester

Toward the Twenty-second Sunday After Trinity

Redeemed Vani

The Epistle: Romans 11:25-36 • The Gospel: Matthew 18:15-22

Monday, November 7

THE PASSING SCENE

Ecclesiastes 1:2

Vanity of vanities, says the Preacher, vanity of vanities! All is vanity.

It has often been suggested that whoever wrote these lines had a hard case of the blues, that he was taking the worst possible look at life. But a better view of this man's attitude is that he was taking a full and true view of the passing scene. There is in life a tragic thread that makes itself felt, is woven into the fabric of every man's life. The Christian knows that it is sin that makes this so, and that in this life there is no perfect freedom from this tyranny. Because a Christian has this view he is not a pessimist; he is a realist. And he knows where to find the answer to his need.

It is after we have seen the darkness that we appreciate the light; it is after we have felt the burden of our mortality that we may know the joy in the hope of immortality. Gracious God, turn us from the sorrow of life to the rejoicing of faith. Amen.

+

Tuesday, November 8

WORK

Ecclesiastes 1:3

What does man gain by all the toil at which he toils under the sun?

Work, from some points of view, is a most tiresome thing, and many remarks have been made on how hard a person must labor to make a living, how tragic it is to work the fingers to the bone only to keep "going behind," or even losing what you have been working so hard to keep. Sometimes a person works hard to make it possible to live in decent retirement, only to be sick, or to die shortly thereafter. But work is a gift of God, and it is His command that we should earn our daily bread so long as we have the ability to do it. Work is not a curse, and the redemption of it lies in seeing ourselves as doing our part as His workmen.

In our daily labor we also serve You, dear Father. It is no curse that by the sweat of our brow we should know the satisfaction of an honest living, that we should thereby be made stewards over what we are paid; that by sacrifice we may remember the needs of our fellow men. Amen.

+

Wednesday, November 9

PLEASURE

Ecclesiastes 2:1

"Come now, I will make a test pleasure; enjoy yourself." But beh this also was vanity.

Often we are tempted to believe if we were in position to enjoy continuous round of pleasure, we w be completely happy. Yet, the testim of those who have tried it is tha gets tiresome, that life with nothing sunshine and fun becomes boring. In c connections, nothing but pleasure in soon removes one from the serious of life, makes one neglectful and fir disdainful of other people. This is to say that pleasure is wrong. God vites His children to take joy, to happy, to laugh and sing. This bel to the balanced life of the believer.

As Your child, O God, help me nc seek pleasure for its own sake, bu let pleasure refresh my soul and s that I can better live my life as a wo person, and do my work in a manner ting to glorify You. This I ask in Name of Jesus. Amen.

+

Thursday, November 10

WISDOM

Ecclesiastes 2:16

For of the wise man as of the fool there is no enduring remembrance.

One danger in connection with great learning—if the learning is not under the influence of the Holy Spirit, is that it leads away from God. Man in his wisdom begins to doubt the things that can be accepted by faith alone. Then when man begins to think that he "knows all the answers" and begins to take everything into his own hands, there is trouble, and he finds out that he isn't so smart after all. Wisdom in the eyes of a Christian is a good thing, because it is controlled by God, who sees that it is applied in such a way that He is glorified and humanity is benefited. God is not against true learning.

You who have given minds to men are not pleased with our lack of learning and understanding; You are not desirous that we should be content with little knowledge. With the quickening of our hearts and our minds we are bidden to serve You and our fellows. Amen.

+

Friday, November 11

YOUTH

Ecclesiastes 11:10

For youth and the dawn of life are vanities.

Perhaps the writer of Ecclesiastes would even say it would be better not to be born! In speaking, of youth it is true that it has its follies, that it can make mistakes that leave a scar for life, that some actions made in the spur of the moment are paid for during all the years to come. And it is true that youth passes all too quickly, that the times of comparative freedom from worry and heavy responsibility is all too short. Even so, God has given the time of youth to be a blessed time, a period of preparation for the responsibilities of life, and with Him it can be a good and fruitful experience.

May Your blessing be upon the youth of our land, O God, and may Your Spirit reach their hearts, that in the days of their youth they may remember their Creator and thus be won and readied for good days, prepared for Christian responsibilities. Amen.

+

Saturday, November 12

UNINLIGHTENMENT

Ephesians 4:17

Now this I affirm and testify in Lord, that you must no longer liv the Gentiles do, in the futility of minds.

Here is a word from Paul who e into the discussion by introducing point that unbelievers have a certai to their minds, the futility that be to those who know not the love of in Christ. They are darkened in understanding, they are alienated the life of God because of the igno that is in them. Believers are set free this; they are given a balance, they able to accept the reality of hardshi life, but rejoice in the fact that C has overcome all enemies of life.

It is our prayer, heavenly Father, we will always manage the right vie life and all things in it, by gaining perspective in the Word, by living fully in hope, and devoting ourselv Your purposes. In the Name of Amen.

NUNS MAKE NOODLES FOR NEEDY

A group of 20 Roman Catholic nuns is making miles and miles of noodles in their factory in Seoul to provide meals for some 7,000 orphans, widows and students in Kyonggi Province with the aid of U. S. government relief.

Except for salt and water, the Sisters of the Holy Martyrs receive all the ingredients — wheat flour, corn meal, powdered milk—from the U. S. under that country's world-wide food assistance program, and produce some 16 tons of noodles each month.

While most of the noodles are used in soups, they also are consumed as side dishes with meat, vegetables and other foods.

The noodle plant is much like other factories in Hong Kong, Macao, Taiwan, Viet Nam and the Philippines.

ermon' by Judge Unites Split Church

A "sermon" by a New Jersey Superior Court judge patched up a dispute between two factions of a church congregation at Mizpah, a farming community 25 miles from Atlantic City.

The dispute arose over $5,000 in insurance money that was owing to the Negro congregation of Mount Olive Baptist Church after a fire destroyed the edifice in April, 1959.

Followers of the Rev. William Moore, and another group led by Deacon W. L. Downs each claimed the money and wanted to go his own way. Their dispute was to have gone on trial before Judge John B. Wick in the Chancery Division of the New Jersey State Superior Court.

Judge Wick, however, first called the opposing counsels into his chambers and told them he was primarily interested in healing the breach and saving the money used to rebuild the church. Both attorneys agreed to go along with the judge.

Donning his judicial robes, Judge Wick then proceeded to deliver a "sermon" from the bench.

"The court is very much interested in re-establishing the church," he said. "Both groups helped build it, and the land was contributed with the restriction that it be used only for religious purposes. . . ."

Urging the groups to submerge their differences and "resume as a whole congregation," he reminded them that "in a law suit somebody wins and somebody loses."

"This church should be rebuilt," the judge continued. "This is not a personal thing. I'm sure that in your hearts there must be enough feeling to do it."

Noting that many members of both factions were nodding in agreement, the court suggested that they meet with the lawyers and try to settle their differences, noting that if the case were dismissed they "could walk out of here friends."

Judge Wick returned to his chambers and the attorneys continued the sermon on the need for unity in a religious cause.

After an hour of discussion, the opposing factions agreed to hold a reorganization meeting at which they would adopt a constitution and bylaws to incorporate the group. They also agreed to determine all future decisions by majority vote, including the selection of a minister and other officers.

Australian Church Called Self-centered

Methodist evangelist Dr. Alan Walker charged in Sydney that the Christian Church in Australia is "far too self-centered." It should, he said, exist "not for its own sake but for the sake of the world."

He told a crowd at the Central Methodist Mission, of which he is superintendent, that new church properties were "beautiful rather than functional" and the church was "failing to adjust its policy to increasing leisure and the problems of loneliness in a mass society."

"Churches which keep valuable properties closed for most of the week deserve to be bypassed by the people," he said. "Secular youth societies, clubs and beer gardens are flourishing in the social vacuum left by the churches."

"Worship must not be an isolated Sunday happening," he declared, "but the climax of a week of activities that are planned and directed by the church." Dr. Walker added that by "waiting on God in prayer and plunging in faith into ventures aimed at winning people to Christ the Christian church could transform Australia."

RNS Photo

REFUGEE HOUSING IN BERLIN—This expanded new Hilfswerk Settlement in West Berlin is typical of the 100 million dollar postwar program under which 30,000 housing units accommodating more than 120,000 persons have been completed by the Evangelical Churches of Germany.

Only One Vote Against

ULCA Approves Four-Way Merger

The United Lutheran Church in America gave overwhelming approval at its 22nd biennial convention in Atlantic City, N. J. to plans for merger with three other Lutheran bodies into a new denomination of more than 3,140,000 members.

Only one delegate stood in opposition to the proposed union as 640 others endorsed a resolution to unite the ULCA with the Augustana Lutheran Church, the American Evangelical Lutheran Church, and the Finnish Evangelical Lutheran (Suomi Synod).

The lone dissenter was Joseph C. Ridenhour, a layman of Kannapolis, N. C. Questioned by reporters, he declined to offer any explanation for his negative stand. Later, Mr. Ridenhour requested and received permission to change his vote to make the action of the convention unanimous.

When results of the vote were announced, the delegates broke into spontaneous hand-clapping that mounted to a crescendo as they rose to their feet in a solid phalanx. After several moments of applause, Dr. Franklin Clark Fry, president of the ULCA, led the convention in a moving prayer for God's blessing and guidance for the new Church. Specifically, the delegates approved a document entitled "Agreement of Consolidation," or Articles of Incorporation, which contained the proposed constitution and by-laws of the new Church.

The resolution recommending approval was presented by Judge James F. Henninger of Allentown, Pa., present judge of the Lehigh County Court of Common Pleas, and a member of the Joint Commission on Lutheran Unity for the four-way merger.

Action on what Dr. Fry had earlier described as a "momentous decision" in the 42-year history of the ULCA came when the previous question was called for by the Rev. John Simmons of North Hollywood, Cal., secretary of the Church's Pacific Southwest Synod. His motion was adopted almost unanimously.

90 Minute Discussion

Up to this point, 90 minutes had been devoted to consideration of merger matters. The first hour was taken up by explanatory statements on the development of merger negotiations, given by ULCA representatives on the Joint Commission on Lutheran Unity.

During the half hour discussion that followed, ten speakers took the floor to ask questions seeking clarification of various points in the merger documents, but no voices were raised in opposition to the merger itself.

It is expected that the new denomination, to be known as the Lutheran Church in America, will be established at a constituting convention in June of 1962 and that it will begin to function officially on the following January 1.

In size the new Church will be the largest Lutheran and the fourth largest Protestant body in America, outranked in numbers only by The Methodist Church of nearly 10,000,000 members, the Southern Baptist Convention of more than 9,000,000 and the Nati Baptist Convention in the U.S.A., (Negro) of 5,000,000.

The United Lutheran Church the fourth and last of the uni Church bodies to express initial proval of merger plans. Similar ac was taken earlier this year by Au tana, the AELC and the Suomi Sy All three voted by decisive marg but the ULCA was the only bod register unanimous endorsement.

The favorable action taken by convention must be ratified by thirds, or 22, of the ULCA's 32 syn territorial units, not later than May 1962. Their concurrence, which is erally assumed, is to be reported t adjourned or special convention of Church in June of 1962 and will take effect.

In the Augustana Lutheran Chu a referendum will be conducted spring in its 13 geographical co ences in which the assent of co ences containing two-thirds of the individual membership of the Ch will be required, each acting by a jority vote. A final vote on me must then be taken at Augusta synod next June in Seattle, Wash.

In the Suomi Synod, its 154 cor gations must ratify the agreemen a two-thirds majority, after whic final ratification must be given by year's convention of the synod.

The American Evangelical Luth Church does not require referra the constituent units of its congr tions, but final adoption of the a ment must await a second readin its convention next year.

FRY'S "SPIRIT DROOPS"

Earlier in the ULCA convention, during his report to the Church, Dr. Fry commented on his hopes for wider Lutheran unity in America, in view of the merger this spring of The American Lutheran Church.

Dr. Fry said, "Our spirits droop at the prospect."

Spokesmen for The American Lutheran Church, "have become increasingly explicit in a disappointing way about the years ahead," President Fry said. The ALC spokesmen, he continued, have voiced the belief that the next great combination of Lutherans in America is 100 years distant.

He did not reveal his source of information.

Dr. F. A. Schiotz, president-elect of The ALC commenting on Dr. Fry's statement was quoted by the Minneapolis Star October 13 as follows: "I know of no elected official of The American Lutheran Church, member of its church council or member of its committee on relations to Lutheran Churches who has made such a statement. Certainly it is not my view."

Name Witness Editor

The Rev. Martin W. Mueller o Louis has been named editor of Lutheran Witness, official bi-w organ of the 2,400,000-member theran Church—Missouri Synod.

He succeeds Dr. Lorenz F. B enbuehler, 74, editor emeritus, served in the post beyond the a retirement.

Currently assistant to the Rev E. Nitz, pastor of Grace Luth Church, St. Louis, Mr. Mueller previously held the pastorate o John's Church, Hamlin, N. Y. to that he served a number of co gations in New York State.

JC Winds Up Final Activity

A decade of activity to establish The nerican Lutheran Church of 2,258,-) members came to an end on Sept. with the final meeting in Chicago the Joint Union Committee for the ee-way merger.

The last session of the JUC, repre-ting the Evangelical, American and ited Evangelical Lutheran Churches, s marked by the triumphant refrain: 'Mission accomplished . . . by the ace of God!"

Plans for the organic union that was nsummated this year were initiated Sept. 16, 1949 at a meeting called the late Dr. N. C. Carlsen, presi-nt of the UELC. Dr. Carlsen guided preliminary steps in the merger iberations until his death early in 50. That year the conventions of the urch bodies acted to form the JUC d the committee's first official meet-was held on Feb. 13-14, 1951.

To all intents and purposes the ion is now an accomplished fact, ording to reports given, although new Church does not become con-utionally operative until Jan. 1, 51.

The JUC found things running so oothly that, even though the com-ttee does not officially "die" until dnight of Dec. 31, it was decided t no further meetings are necessary. rlier a date in December had been erved for one more meeting but s was cancelled.

To take care of any further business t might come before it, the JUC horized its officers to act on mat-s that must be disposed of before end of the year. The officers are refer other matters either to the urch Council or the Joint Council The ALC, depending on the nature the item.

Officers of the JUC are Dr. William rsen, president of the UELC and retary-elect of The ALC, chairman; O. G. Malmin, editor of the ELC's THERAN HERALD, vice chairman; and William L. Young, executive secre-y of the Board of Higher Education the present ALC, secretary.

Reporting to the JUC on the status the interim expense fund of $500,-), Dr. Thurman G. Overson, execu-tive secretary of the Board of Trustees of the ELC, said there was every indication that expenditures would stay well within the budget.

This fund was set up to provide an addition to the headquarter's building in Minneapolis; moving expenses for official personnel; cost of meetings of boards, commissions and committees; stewardship promotion, and the like.

Dr. Overson referred particularly to the $225,000 allocated for an addition to the church headquarters' building. Thus far about $160,000 has been spent. Further costs, including installation of office partitions and additional wiring and air conditioning, will be within the appropriation, he reported.

Framed citations of appreciation were presented by Dr. Fredrik A. Schiotz, president-elect of The ALC, to all members of the committee. Former members of the JUC and also the Joint Committee on Polity and Organization are also to receive a citation.

A special framed citation was given to Dr. Henry F. Schuh of Columbus, Ohio, president of the present ALC for ten years. Dr. Schuh was made honorary president of The ALC at its constituting convention last April.

Of the 27 regular and five advisory members of the Joint Union Committee, only 12 have been associated with the committee since it began merger negotiations. Over the years, 17 others served on the JUC, four of whom died while members of the committee.

Death claimed Dr. Tillman M. Sogge, ELC layman, who was chairman of the JUC four years (1954-58); Dr. R. A. Ofstedal and Mr. Oscar E. Westberg, both of the ELC, and Mr. N. T. Lund of the UELC.

Participating in the merger negotiations from the beginning have been three members of the present ALC, Dr. Schuh, Dr. E. C. Fendt and Dr. Young, secretary of the JUC during the entire period of its activity.

Other ALC representatives on the committee are Dr. Alfred H. Ewald, Dr. Lawrence S. Price, Dr. Norman A. Menter, Dr. R. H. Schmidt, Dr. Rex Schneider and Dr. George S. Schultz with Dr. R. E. Braulick as an advisory member.

The ELC has been represented on the committee from the outset by Dr. Alvin N. Rogness and Dr. Joseph L. Knutson, with Dr. J. A. Aasgaard, president emeritus of the Church; Dr. T. F. Gullixson and Dr. J. R. Lavik now serving as advisory members.

Other JUC members from the ELC are Dr. Schiotz, its president; Dr. Philip Dybvig, Dr. O. G. Malmin, Dr. V. T. Jordahl, Dr. Elmer Abrahamson, Dr. Christian Preus and Dr. M. C. Austinson.

Veteran representatives of the UELC are Dr. Joseph M. Girtz, Mr. Harold W. Holm, Dr. Lawrence Siersbeck and Dr. Hans C. Jersild who, while president of the Church, presided as chairman of the JUC during its first four years of existence (1951-54).

Other UELC representatives on the committee are Dr. Larsen, its president; the Rev. Cornelius Hansen, Dr. Karl J. Wilhelmsen, Dr. T. I. Jensen and Mr. John V. Gebuhr with Dr. C. C. Madsen as an advisory member.

Norway May Soon Ordain First Woman

Norway may soon join Sweden and Denmark in placing women in Lutheran pulpits.

It has been legal for several years for women to enter Norway's ministry, but the first application for ordination has just been received, according to *Church News of the Northern Countries,* published by the Northern Ecumenical Institute at Sigtuna, Sweden.

The report said that Mrs. Ingrid Bjerkas, a 59-year-old divinity graduate, has applied for office in the Diocese of Hamar, where Bishop Kristian Schjelderup is said to be willing to ordain women.

Acceptance of women as pastors has been a controversial issue throughout the Northern European countries for several years, and has continued in both Sweden and Denmark even after female divinity graduates were ordained in those countries.

The Lutheran Church in Denmark was the first of the Northern Countries to ordain women. Six now serve as ministers there, with the last being received in November 1958. The Church of Sweden admitted its first three woman pastors last April.

In Finland, the Church Assembly of the Lutheran Church has postponed action on the question.

The Cover Story

The fulfillment of 15 years of planning, the new church plant of Emmons Church, Emmons, Minn., was dedicated recently. The cover of this week's LUTHERAN HERALD shows the chancel of the church. Also included in the modern one-story structure are 10 classrooms, a parish hall and church offices. Total cost is $210,000.

Speaker at dedication services was Dr. J. W. Ylvisaker, president of Luther College, Decorah, Ia. Former pastors of the parish, the Rev. H. A. Oerke and the Rev. Carl J. Hanson were present as well as two sons of the congregation, Dr. Olaf Storaasli and the Rev. Kermit Roisen.

The Rev. L. Donald Docken is the present pastor of the parish.

Victoria Site of Church-of-Month

Victoria, the capital of British Columbia, is the site of the November church-of-the-month. First services were held in the Lutheran Church of the Cross on June 5. The first ELC congregation in the city, it is located in an area known as West Saanich. The first unit features a unique outdoor rotunda and towering cross.

Victoria has a population of 133,000 and is a tourist center as well as an important naval base. In recent years large numbers of people have moved to the city from the prairie provinces. The Rev. Victor E. Propp, formerly of Swift Current, Sask., is pastor of the congregation.

People

The Rev. Neal Olson has resigned as pastor of the Becker-Orrock parish in Minnesota in order to become pastor of Our Savior's Church, Clarissa, Minn., effective December 1.

Dr. F. A. Schiotz, president of the ELC, will address the National Convention of the Association of Lutheran Seminaries meeting in Berkeley, Calif., November 24-25. He will give a lecture on "The Modern Concept of the Ministry," and will also speak at the banquet of the conference.

The Rev. Walter H. Nordby has resigned as pastor of Grace Church, Covina, Calif., and accepted the call to become senior pastor of St. Paul's Church, a congregation of the UELC in Lynwood, Calif., effective January 1.

MINNESOTA CHURCH DEDICATED—Calvary Church, Park Rapids, Minn., recently dedicated this $120,000 church and education unit. Dr. A. E. Hanson, president of the Northern Minnesota district, conducted dedicatory rites. Others who spoke at services during the month of dedication were the Rev. Rolf Aaseng, a former pastor, and Dr. Joseph L. Knutson, president of Concordia College, Moorhead, Minn. The congregation, organized in 1945 is presently served by the Rev. M. G. Berg.

The Rev. Wallace H. Aos, form
pastor at Ettrick, Wis., and for
past thirteen months a patient at
Forest Tuberculosis Sanatorium,
now recovered and is living with
family in La Crosse, Wis. He is a
able to return to full-time parish w
on or about March 1.

The Rev. Jersing Thompson is
serving as interim pastor at Harl
ton, Mont.

Changes of Address for ELC Pas

Edwin L. Bersagel, 2202 Bartlett, Hou
6, Texas, 9-1-60
Robert A. Evenson, Waldorf College,
est City, Iowa, 10-1-60
Ivan B. Fagre, 12 Riverside Dr., Pr
ton, N. J., 10-1-60
J. E. Farup, Glenfield, N. Dak., 10-1
C. N. Halvorson, RFD 2, Wautoma,
9-11-60 ?
Richard S. Hanson, Ben's Motor C
200 North St., Danvers, Mass., 9-1-60
Robert N. Harrison, Box 380, Rte. 1,
dale, Calif., 11-1-60
Donald F. Hetzler, 327 S. La Salle
Chicago 4, Ill., 9-26-60
Myron J. Hoff, 6600 S. Central
Phoenix, Ariz., 9-20-60
Gilbert N. Jacobsen, Hanley Falls, M
9-26-60
Norman C. Johnshoy, 818th Combat S
Gp. (SAC), Lincoln AFB, Neb., 9-15-60
Omar S. Kaste, 316 Walnut S. E., Mi
apolis 14, Minn., 9-15-60
Harold J. Larsen, 4719 N. College
Kansas City, Missouri, 10-24-60
Robert R. Martenson, Poli via Gar
Cameroun, Africa, 9-15-60
Ariel R. Molldrem, 610 13th St. N., M
head, Minn., 10-1-60
J. Frank Mossman, 9400 Russell Ave.
Minneapolis 20, Minn., 9-1-60
Ronald W. Nelson, Mission Protest
N'gaoundere, Cameroun, Africa, 9-30-60
Harvey Neufeld, 12336 134A Ave.,
monton, Alta., Can., 9-1-60

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ALLEN V. LEE

November 13-17 The Rev. Erling Ha
Milwaukee, Wisconsin
27-Dec. 1. The Rev. Marvin Witte
Our Saviour's Lutheran Church
Callender, Iowa.

A. H. MJORUD

Oct. 30 to Nov. 4. The Rev. Carl E. Joh
Camrose, Alta., Canada
13-19 The Rev. Floyd Larsen
1200 Tongass
Ketchikan, Alaska
20-25 The Rev. Joseph A. Luthro
Petersburg, Alaska
27-Dec. 1 The Rev. L. G. Hinderaker
505 W. Jefferson
Morris, Illinois

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0 Norden Lutheran Church
Sexsmith, Alberta, Canada
The Rev. Gene M. Grant
Dec. 1. The Rev. F. Krammins
Grand Forks Rural Lutheran Church
Grand Forks, North Dakota

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J. V. Albrecht, North Canton, Ohio
Donald H. Barkley, Springfield, Ohio
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THE AUTHORS: Otto A. Piper is professor of New Testament literat and exegesis, Princeton Theological Seminary. Jakob Jocz is professor systematic theology, Wycliffe College, Toronto, Canada. Pastor Ha Floreen is professor at Luther Theological Seminary, Saskatoon, Saska ewan, Canada.

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